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The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

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PERFECTION PERCEIVED BY THE WORLD AT LARGE

SICHOS IN ENGLISH



1. Today's date, the 19th of Tammuz marks the bris (the circumcision) of the Previous Rebbe. It is also one of the first days of the period referred to as Bein HaMetzarim ("between the straits"), the three weeks between the fasts of the 17th of Tammuz and the 9th of Av. Since everything (particularly, important events in the life of a Nasi) is controlled by Divine Providence,[74] a question arises. A bris is a great celebration. Why did the Previous Rebbe's bris fall during these three weeks which are characterized by the mourning over the series of great catastrophes which effected our people, among them, the destruction of the Temple?

This question can be resolved as follows: Though the period of Bein HaMeitzarim is connected with a great descent, tragedy, and catastrophe, this descent is for the sake of an ascent. It is intended to enable us to reach a rung higher than experienced before the descent. The concealment brought by the

exile should spur us to higher levels of service than existed before the exile. This transforms the darkness into light, revealing a higher quality of light. Thus, this descent will lead to the ultimate redemption, a redemption which will not be followed by exile and we will reach higher peaks than in the period when the Beis HaMikdash was standing.

Not only is the intent of Bein HaMeitzarim (which is symbolic of the descent and the exile) for the good (the ascent), the inner truth of these days themselves is a higher level of good. This is evident by the fact that these days begin and conclude with a communal fast, "a day of will unto G-d" which expresses G-d's great love for the Jews. Therefore, ultimately, these days will be transformed in days of rejoicing and celebration.

At present, however, this greater good is hidden so that this great revelation will be brought about by

the service of the Jews. Our refinement of the world makes the world a receptacle and a vessel fit to accept this great good. We transform the exile ("gola" in Hebrew) into redemption ("Geula") by adding an Alef which stands for G-d, Alufo shel olam, "L-rd of the world."

This concept is brought out by the Tzemach Tzedek who explains that the concept of Bein HaMeitzarim has a positive implication: The service of a Jew in the "straits" of exile draws down a revelation from a level in G-dliness that transcends intellect entirely. This relates to the verse "Out of the straits, I called to G-d; with abounding [relief], G-d answered me." It is the calling "from the straits," that awakens G-d's abundant relief, i.e., a response from G-d's essence. Immediately after the Jews call, G-d responds. Indeed, He responds even before we call as we recite in the blessing, Aneinu, "Before they call, I answer." [75]

74. The Divine Providence associated with the Previous Rebbe's birth is further emphasized by the fact that, years later, he was liberated from prison on that

day.
75. We see this in regard to the Rosh HaShana services. Our Sages state, "A

year which is poor in the beginning becomes wealthy at its conclusion." The Rebbeim explain that "poor in the beginning" refers to the time before the

The positive dimensions of Bein HaMeitzarim are revealed on the Shabbasos during which the attitude of sadness and mourning may not prevail. Shabbos is referred to as “the day of your rejoicing.” It is a day of pleasure, to be expressed in fine food and drink. Thus, it is a time when the good of Bein HaMeitzarim can be revealed. Indeed, the aspect of happiness and pleasure is revealed to a greater extent on these Shabbasos because of the contrast to the attitude of mourning that prevails during the week.

Furthermore, not only do the Shabbasos of Bein HaMeitzarim stand above the prevailing mood of mourning and sadness, they provide the potential to transform the nature of these days and reveal the hidden good which they contain.

A similar concept can be explained in regard to the Previous Rebbe’s bris. It does not run contrary to the prevailing mood of Bein HaMeitzarim. Rather, it reveals the true nature of Bein HaMeitzarim, that these are days of happiness and joy. A bris marks “the beginning of the entry of the soul of holiness” into the body and therefore, is marked by great rejoicing. This rejoicing has the power to reveal the inner joy which is latent within the Three Weeks.[76] Therefore, it comes at the beginning of this period.

There is greater emphasis on the

above concept this year when the 19th of Tammuz falls on a Shabbos since, as explained above, the Shabbasos of Bein HaMeitzarim are also connected with the concept of happiness. This is further enhanced by the fact that this Shabbos is associated with Parshas Pinchas. Pinchas is identified with the service

The Previous Rebbe’s bris reveals the true nature of Bein HaMeitzarim, that these are days of happiness and joy. A bris is marked by great rejoicing, which has the power to reveal the inner joy which is latent within the Three Weeks.

of transforming darkness into light as the Torah relates: “Pinchas... has turned My wrath away from the children of Israel by being zealous for My sake.” Pinchas’ act generated great divine joy as evidenced by the reward he received, priesthood. Also, our Sages identified Pinchas

with Eliyahu, who will announce the Messianic redemption.[77]

2. The concept that a higher quality of light comes from the transformation of darkness provokes a general question: Why did G-d structure the revelation of light in this fashion? Why is the higher quality of light revealed only when darkness is transformed. True, this pattern expresses G-d’s desire that the revelation be “earned” by the Jews through their service of overcoming the difficulties which the darkness causes. G-d, however, is unlimited and could have found a way which is not associated with concealment and pain for the Jews to express their service of Him.

A related question can be asked regarding the chapter of Pirkei Avos studied today, the sixth chapter, referred to as Kinyan Torah (“The acquisition of Torah”). All the teachings of this chapter emphasize the importance of Torah study. Nevertheless, the final teaching of the chapter states: “All that the Holy One, Blessed be He, created in His world, He created solely for His glory as it is stated:... ‘The L-rd shall reign forever and ever.’ “ Why does the chapter conclude with such a teaching? The importance of the world – even as it exists in its most complete state – is superseded by the importance of the Torah, G-d’s wisdom and will.

These questions can be resolved as follows: The ultimate goal of

blowing of the Shofar, which represents our calling to G-d. Once we make that call, the period which is “wealthy at its end” starts.

A similar concept is reflected each day. Before prayer, we are in a state of “poverty,” and “Out of the straits, we call to G-d.” After prayer, “with abounding [relief], G-d answers us.”

76. The significance of the 19th of Tammuz was revealed only in the later generations. As the Messianic redemption comes closer, we are granted the potential to taste of its revelations including the happiness which is associated with the Three Weeks.

77. Similarly, Parshas Pinchas mentions two other factors connected with joy: a) the

census of the Jewish people which emphasizes their dearness before G-d. In particular, the census mentioned in Parshas Pinchas was taken after the plague and thus, reflects the transformation of darkness into light. b) The sacrifices of the Sabbaths and festivals. These are connected with happiness as evidenced by the wine libations which are signs of joy.

Torah and the ultimate goal of the service of the Jews is to be revealed and appreciated within the context of the world whose very existence involves the concealment and veiling of G-dliness. When these qualities are revealed within this world and, in particular, within its lowest aspects, the darkness of the exile of

Circumcision – though also one of the 613 mitzvos – has a unique and general importance. It represents the bond and covenant that connects G-d to the Jewish people.

Bein HaMeitzarim, the ultimate of the unity shared by G-d, Torah, and Israel is revealed for there will be no situation or state which is not permeated by this oneness.

Within this context, we can understand the message of the fifth

month (Av) in comparison to the fourth month (Tammuz) and the third month[78] (Sivan). As mentioned in the previous farbrengens, the number three represents drawing down influence from above, i.e., G-d's revelation of Torah to the Jews. The number four refers to service of the Jews within the context of this world[79] on their own initiative.[80]

The number five refers to an even greater descent as obvious from the severities of the mourning practices observed during this month.[81] This, nevertheless, represents the most complete level of service, bringing the influence of holiness down to the lowest levels. Also, it brings the highest revelations.[82] Thus, the level of yechida, the highest of our soul potentials is the fifth level of soul and Yom Kippur, the holiest day of the year, is a day of five prayer services.

Thus, through the transformation of the fifth month, we can reach even higher levels than through the service of the third and fourth months. The service of the third and fourth months is contained within the context of the four spiritual realms, the order of existence. The service of the fifth month extends beyond that order, reaching a level of absolute unity.

3. The above concepts –

circumcision and the uniqueness of the fifth level of service when compared to that of the third and fourth – are also related to the Previous Rebbe's name, Yosef Yitzchok.

Circumcision – though also one of the 613 mitzvos – has a unique

Thus, since in Rashi's words, "A Nasi includes everyone," the bris of a Nasi reflects the connection shared by the Jewish people as a whole with G-d.

and general importance. It represents the bond and covenant that connects G-d to the Jewish people. Thus, since in Rashi's words, "A Nasi includes everyone," the bris of a Nasi reflects the connection shared by the Jewish people as a whole with G-d. Thus, we see that

78. The name of the letter numerically equivalent to three, Gimmel, brings out this concept. Gimmel is related to the word gomeil which means "grant."

79. This relates to our Sages' statement that the world is created in the form of the letter Beis, with the northern side left open as alluded to in the Haftora recited today, "From the north, the evil will open." The service of the Jews is to close off this fourth side – i.e., refine and reveal G-dliness within this dimension of the world – making the

world's form a closed Mem in which there is no opening from which evil can derive nurture.

80. This concept is also alluded to in the name of the letter numerically equivalent to four, Daled. Daled is related to the word, dalus, meaning poverty. The number four relates to the service of the recipients of G-d's influence. They are, from their own perspective, poor. Also, since it involves service within the context of the world, it allows for the possibility

of difficulty as revealed by the fast of the 17th of Tammuz and the beginning of Bein HaMeitzarim.

81. The depths of the descent is also seen in the five catastrophes associated with Tisha B'Av.

82. An allusion to the connection between the ultimate revelation and the fifth month can also be seen in the expression "And the fifth portion to Pharaoh." The Zohar explains that Pharaoh refers to the ultimate revelation, "there all lights are

the two personages represented in the Previous Rebbe's name: Yosef and Yitzchok are both connected with the concept of circumcision. Yitzchok was the first to be circumcised at the age of eight days and Yosef[83] forced the Egyptians to circumcise themselves.

The connection these two figures share with circumcision is representative of two different paths in the service of G-d. Yitzchok represents the complete and total connection a Jew shares with G-d, a connection that permeates his entire being as evidenced by "the covenant in your flesh." Thus, Yitzchok was "a perfect burnt offering." His service was only in the realm of holiness and, therefore, he never left Eretz Yisroel. When he thought of descending to Egypt, G-d explicitly commanded him not to do so for his service was above the boundaries and limitations of this world.

In contrast, Yosef's service centered on the extension of the covenant with G-d within the context of this world. Hence, he forced the Egyptians, the lowest of all the nations of the world, to become circumcised. In this manner, he brought holiness into the lowest levels of the world.[84]

Since his service was pointed in this direction, Yosef – in contrast to all his brothers and the Patriarchs – himself suffered exile. Nevertheless, wherever he was forced to be, whether in the house of Potiphar or in prison, he was given authority. Ultimately, he was given dominion

The most complete level of the covenant established by Yitzchok is seen when the perfection of the Jews is perceived in the world at large.

over all of Egypt and using this authority, he had the entire population circumcised.

This service is alluded to in the prayer Rachel made while naming Yosef, "May G-d grant (Yosef) me another son." Chassidic thought explains that this implies that Yosef has the power to transform "another," those who are alienated

from G-d, into "sons." Similarly in the present context, Yosef has the power to transform the elements of worldly existence, refining and elevating them.

The ultimate level of service is the fusion of both services, uniting the covenant between G-d and the Jews (Yitzchok) with the covenant between G-d and the world (Yosef). The most complete level of the covenant established by Yitzchok is seen when the perfection of the Jews is perceived in the world at large. This involves setting a standard of perfection while living in an environment which is blemished. This elevates the service of Yitzchok to a level above the rung on which it would otherwise be.[85]

Conversely, the covenant of Yosef requires that previously, one carry out the service of Yitzchok. To state the concept in halachic terms, only a person who himself is circumcised can circumcise others. To establish a covenant between G-d and the world, one must first fulfill the service of the essential covenant between G-d and the Jews.[86] Indeed, the covenant established in the world at large is merely an extension of that relationship. Furthermore, Yitzchok, who is

revealed."

83. In this context, it is significant to note that this is the 110th year after the Previous Rebbe's birth. The Torah relates that Yosef lived 110 years.

84. This is connected with the efforts to spread the observance of the seven universal laws commanded to the descendants of Noach among the gentiles.

85. To emphasize this concept, in the Previous Rebbe's name, Yosef precedes Yitzchok, for the service of Yosef is the fullest expression of the service of Yitzchok.

86. To explain the concept in Kabbalistic terminology, Yitzchok's service represents "the sweetening of severity" by revealing the quality of mesirus nefesh (self-sacrifice – Yitzchok was willing to be offered as a sacrifice). [Since the world was created through a series of contractions and limitations of Divine energy stemming from the quality of severity (Tzimtzum), a connection between G-d and the world must be preceded by the service of "sweetening severity."]

This concept is expressed by writing the name Yitzchok with a Tzaddik. We

find that this name is also written with a Sin, however, this is not the frequent spelling. A sin is usually written with three heads. However, there are times (e.g., on the head T'fillin) that it is written with four. Thus, were Yitzchok to be written with a sin, it would imply a connection with the services of three and four, drawing G-dliness into the realm of worldly existence. However, writing the name with a Tzaddik, which is connected with the attribute of severity, reveals how it reflects the service of "sweetening the attribute of severity" that makes possible the service of Yosef.

connected with joy – the very name means “will laugh” – allows the service of Yosef to be carried out with pleasure. The combination of these two services reflects the fifth level mentioned above.

This concept is alluded to in the word *bris* (circumcision). [In Torah numerology, it is an accepted practice to add one to the numerical equivalent of a word to include the bonding power that unites all the letters of the word.] When this is done with the word *bris*, the numerical equivalent is 613. Alternatively, the letters *bris* (without including the bonding factor) represent 612 mitzvos. Since the *bris* itself is a mitzvah, there is a total of 613 mitzvos.[87] Thus, a *bris* represents the totality of the connection between the Jews and G-d.

To relate the above to the Previous Rebbe: He was born on the 12th of Tammuz. Immediately, at

birth, he was granted the highest potentials. The revelation of these potentials began, however, at his *bris* which represents the entry of the G-dly soul at which time he was given the name Yosef Yitzchok, representative of the two services mentioned above.

Since every Jew contains within his soul a spark of the Nasi, these two services are relevant to every Jew. Each one of us must strengthen his connection to G-d as expressed in the service of Torah and mitzvos (Yitzchok) and must extend that connection throughout the world at large (Yosef).

There are some who think that they should devote themselves primarily to the service of Yitzchok, i.e., their own spiritual refinement. They must realize that their service in the world (Yosef) should also be carried out with energy and pleasure (Yitzchok as it relates to laughter). Conversely, there are those who see

their goal as service within the world (Yosef) and ignore their own refinement (Yitzchok). They must realize that their service in the world at large must be an outgrowth of their inner spiritual service.

To relate the above to practical directives: It is necessary to strengthen the study of Torah (Yitzchok) – in particular, the study of Chitas (Chumash, T’hillim, and Tanya) as instituted by the Previous Rebbe – making it an “eternal covenant.” Similarly, this service must involve a permanent change in the world at large (Yosef) which is expressed through the activities of “the year of construction” in which houses of Torah, prayer, and Tz’daka are being built.

As mentioned, \$100 will be given from the Previous Rebbe’s funds as participation in these efforts. This is connected with the 100 blessings including the ultimate blessing, the coming of the Messianic redemption.

87. The relation between 612 and 613 relates to the relation between the 12th and 13th of Tammuz. The 12th of Tammuz – corresponding to the twelve tribes, i.e., the service of the Jews

themselves – was the day on which the Previous Rebbe himself was informed of his liberation. The 13th of Tammuz – numerically equal to one, representing the extension of G-d’s

oneness throughout the world at large – was the day on which the official proclamation of the Previous Rebbe’s release was made.

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WHY EVIL IS TAKING ITS FINAL BOW

BY RABBI YOSEF YITZCHOK KESSELMANS
MASHPIA, YESHIVAS TOMCHEI T'MIMIM, JOHANNESBURG, SOUTH AFRICA
TRANSLATED BY MICHOEL LEIB DOBRY

If we are fully imbued with subject of Moshiach we will automatically have an effect upon the world. When a shliach believes unswervingly in the words of the Rebbe MH”M, even when the physical reality seems to stand in opposition, his community will be convinced without question in accordance with his firm belief.

We all remember the holy words of the Rebbe MH”M *shlita* to the residents of South Africa, after Mr. Nelson Mandela came to power – that the situation in South Africa will be good until Moshiach comes, and even better when Moshiach actually arrives. I recently received a call from a friend of mine, a rabbi of a synagogue not affiliated with Lubavitch.

“Rabbi Kesselman,” he said, “have you read today’s paper? It talks about even more trouble that is about to happen to us. I don’t know what to do. I always tell my congregation that the Rebbe said that the situation in South Africa will be good until Moshiach comes, and even better afterwards. But now, I’m a bit worried. If I give my sermon tonight and repeat the Rebbe’s words, they’ll

think I’m crazy.”

He finished relating to me his feelings of distress, adding quietly, “The biggest problem is that even my faith in the Rebbe’s words is not as strong as it once was.”

My response was to tell him that the first thing he has to do is to strengthen his own faith in the eternal words of the Rebbe. “If you believe, then the members of your congregation will believe!”

Our Chabad House, called Beis Menachem, is located in a private home with quarters too cramped to accommodate all those who pass through its front door. This past Tishrei, a certain Jew came to the Chabad House and pledged to give a sizable contribution in order that we could purchase a new facility, large enough to house all Chabad activities throughout the region.

I placed a telephone call to the chairman of the Million Dollar Fund,

Rabbi Rachamim Antian, of blessed memory, and asked him if he could participate in this project by providing the balance of the funds necessary to purchase the new Chabad House building. Rabbi Antian gave his approval. Now that I knew that I had the required monetary commitments, I began to inquire regarding a suitable place for Chabad House activities.

On the first day of Chanukah, we saw a house that measured 150 square meters with a large courtyard. The house was located in the center of town, and I decided to make the purchase. Within a few days, we signed the contract with the owner to sell us the house.

After I signed the contract, I brought one of the Chabad House's supporters to see the house. He couldn't believe that I had signed on such a purchase. "The house is so small! What did you sign for?" he asked.

I decided to explain to him that within the framework of my resources, this was the best proposal that I could consider. However, my friend was unrelenting, and he inquired as to whether I had asked the Rebbe before signing the contract.

The truth was that I had asked the Rebbe a few weeks earlier regarding the overall proposed building project, but I had not asked specifically about this house. My friend would not budge on this point, and he insisted that I ask the Rebbe immediately whether or not to buy this house.

I asked the Rebbe via *Igros Kodesh*, and he answered that in connection with a *shul*, there is no need to rush to a decision...

I understood that I had to call a meeting of the committee of Chabad House supporters to consider the

matter and receive their advice and consent on the question of whether or not we should proceed with the purchase.

The meeting was held, and at its conclusion, one of the Chabad House supporters said that he is certain that the Rebbe has a house for us that will prove suitable for Chabad House activities in every respect. We all agreed, and succeeded in finding a way to cancel the contract that we had signed on the purchase of this house.

Just two days later, our belief that

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the Rebbe would take care of us was proven true. An offer was made on a house twice as large and a courtyard three times as large as the previous one – and the price fit our budget.

Another added benefit was that the house was uninhabited, so we could enter it as soon as the purchase was finalized. In fact, one of the Chabad House supporters accepted the responsibility of renovating the house, making it a proper facility for use as a Chabad activities center. Just one week later, our brand new Chabad House was dedicated!

A few weeks ago, a member of the Jewish community, who is not one of the Chabad House's regular patrons, came and asked me to interpret a dream he had. "In my dream," the man told me, "I saw the Rebbe coming to my house, and all of the *chassidim* asked to come in for *yechidus*, turning the house into a huge public thoroughfare." He had already had this dream on two consecutive nights, and since he had heard that *rabbanim* know how to interpret dreams, he came to me.

I began by telling him that even though it is generally said that dreams contain nonsense, nevertheless, it is accepted among *chassidim* that when someone dreams about the Rebbe there is something to it. Before I had a chance to finish what I was saying, his wife interjected, "Tell him what happened next!"

The man continued, "In the dream, it was Shabbos, and the Rebbe turned to me and said, 'We have to go to *shul*.' I answered the Rebbe, 'No problem. I'm going to *this shul*.' but the Rebbe told me, 'No! We're going to *Beis Menachem – Beis Moshiach*.'"

These stories are merely an introduction. The main thing is to speak to people about Moshiach and the Redemption. At the 5752 International Shluchim Conference, the Rebbe said that the only thing that remains in the work of *shlichus* is to greet Moshiach in actual deed. Furthermore, the Rebbe said that we must notify all the *shluchim* that this is the work of *shlichus* today.

Prior to entering a *yechidus* with the Rebbe, it is an accepted practice for a *chassid* to accept upon himself to carry out the Rebbe's instructions in the fullest sense, even if it demands literal self-sacrifice.

On more than one occasion, I asked myself: Why add the words

“even if it demands literal self-sacrifice”? In our generation, there is almost never the need for self-sacrifice in order to fulfill the Rebbe’s instructions? I began to understand the matter much better after I heard the following chassidic story:

There was a *chassid* who customarily stayed up and learned every Thursday night. Once this *chassid* went into *yechidus* with the Rebbe Rashab and asked for a *tikkun* on several faults. The Rebbe provided him with a *t’shuva seider*, which primarily included studying every Thursday all night long. From that moment on, the *chassid* found it especially difficult to learn on Thursday night, and spent weeks learning with literal self-sacrifice!

All this speaks in reference to a particular instruction to a particular *chassid*. This is all the more so when we are discussing a general instruction of the Rebbe to all *chassidim*. Since such a general instruction bears the seal of the whole Creation, this arouses the forces of evil in order to deter *chassidim* from fulfilling the instructions.

If this applies regarding all general instructions, it is all the more so with the instruction connected with greeting Moshiach. As the time for Moshiach’s coming approaches, the forces of impurity and *klipa* take a final stand. From their point of view, this is a war of survival. Therefore, they garner all their strength to prevent *chassidim* from following the Rebbe’s orders, *ch”v*. In particular, they are fighting against the Rebbe’s instructions that everything must be penetrated with the subject of Moshiach, as this, in the Rebbe’s words, will literally transform every detail of our world into Moshiach – “and the world will be filled” – and this enrages them more than any other *mitvza*!

The special difficulty in fulfilling the Rebbe’s instructions stems from the fact that the opposition comes not only from external sources, but from internal sources, as well.

This internal opposition is more clearly noticeable in connection with the issue of Moshiach and the Redemption. However, in fact, it also exists, albeit in more delicate terms, with all the *mitvzaim*. Anyone who takes a historical look back at the *mitvza* campaigns will observe something most peculiar. In the early days of every campaign it was attacked and defamed in just about

Since such a general instruction bears the seal of the whole Creation, this arouses the forces of evil in order to deter chassidim from fulfilling the instructions.

every circle within Jewry. Yet, wonder of wonders, after a few years, not only did the opposition eventually decrease, these same opposing forces also began getting involved in similar activities. All of a sudden, it’s kosher and permissible.

The Rebbe once said that if *chassidim* would know that Lubavitch is “very good,” the world would recognize and admit that Lubavitch is “good.” In fact, with every *mitvza* initiated by the Rebbe, the campaign’s first days saw the *chassidim* following orders against

their will. They simply couldn’t understand the need to waste their Friday afternoons in the central bus station and put *t’fillin* on other Jews. Yet, due to the strength of the *kabbalas ol* to which they had accustomed themselves since their youth, they got used to this, as well.

At this same time, Chabad opponents rejected the *mitvzaim* categorically in the strongest possible terms. When the ice began to thaw, and the *chassidim* began to appreciate the *mitvzaim* and understood that they bring Jews closer to the Rebbe and *chassidus*, the opposition slowly dissipated. After a few years, when the *mitvzaim* became an integral part of the life of every *chassid* and every Tamim, the opponents started doing the same thing themselves!

Similarly, we find in connection with spreading the announcement of the Redemption, and even publicizing the identity of Moshiach. If we believe – everyone believes! If we are fully imbued with the subject of Moshiach, this will automatically have an effect upon the world to accept more readily the announcement of the Redemption. When a *shliach* believes unwaveringly in the words of the Rebbe MH”M, even when the physical reality seems to stand in opposition to them (as in the case of the story about today’s South Africa), his community will be convinced without question in accordance with his firm belief.

Permit me to conclude with a parting note. Since the *avoda* in connection with our faith is a major component in the Moshiach Campaign, we must strengthen ourselves more and more in the pure faith in the Rebbe MH”M. Furthermore, it is most appropriate to see and hear tapes of the Rebbe MH”M, so we, the *shluchim*, will never forget the Rebbe and his message: to greet Moshiach Tzidkeinu in actual deed!

NOT ALWAYS CRUEL TO FOOL

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA
OHR TMIMIM OF KFAR CHABAD



This week we read the story of how a simple brave Jew called Pinchas saved the entire Jewish people from G-d's wrath by killing Zimri, who tried to lead the people into licentiousness. But Rashi tells us that, strangely, Pinchas' heroism brought him only criticism and ridicule from the Jewish people. It seems that Pinchas' mother's father (the famous convert, Yisro, after whom an entire chapter of the Torah is named) had been a master idolater. Now everyone jeered at poor Pinchas saying, "His grandfather used to fatten calves to sacrifice to idols. Who is he to go killing Jewish leaders?!"

If so, we can ask three questions:

1) Zimri's sin was done brazenly before the entire Jewish nation, why was Pinchas the only one who took action?

2) The existence and power of the Jewish people comes through Moshe Rabbeinu (as we see later in our section (27:17), the Jews, despite their talents and wisdom, without Moshe are like lost sheep). How could it be that Pinchas

surpassed Moses when Moses was the source of everything?

3) Why did the people make fun of him after he saved them? And why was he ridiculed in such a strange way – that his grandfather fattened calves for idolatry?

To answer all this, here is a story.

The Rebbe Maharash, even when he was a young child, was unusually serious but often a bit mischievous. The story is told that once, when he was just six or seven years old, in search for a quiet place to sit and learn Torah, he decided to try the women's section of the Synagogue. He was right. In the middle of the week the *shul* was empty and there on the second floor was a perfect place for study.

He had been sitting learning for a few hours when suddenly the silence was broken by sound of the side door opening followed by the weeping of a woman.

He silently walked to the balcony and peeked down to the *shul* to see that a woman was standing before the *aron ha'kodesh*,

weeping uncontrollably.

"G-d, please help me!" she moaned "I'm alone! I've tried to work, I've tried everything but the house is bare and my children are starving! Please, please help! Please answer my prayers! My husband is dead, all I have is You. G-d please help me," her body shook with heart rending sobs.

Little Shmuel felt he had to do something. She was disturbing his learning, and besides, he couldn't stand to see suffering. He ducked down behind the low wall and said in the deepest voice he could conjure up. "Lady! Lady! Do not worry!"

The high ceiling of the empty *shul* created a sort of heavenly echo that made it seem as though his voice was coming from everywhere.

The woman fell to her knees, looked up at the ceiling, raised her hands to heaven and moaned "Ohhhhh! Thank you!"

When he saw it was working, he continued:

"Do not cry! You will have

money. I am giving you the power to heal! When you want to heal someone just take a glass of water, make the *Sh'HaKol* blessing, drink a bit and then bless that person. People will pay you much money and you will never be needy again!"

The boy paused dramatically for a moment and said.

"But remember! Never tell anyone where you got this power!"

"Oh, I won't. I promise!" she innocently replied. "Thank you Hashem Thank you! I won't tell a soul. Ohhhh this is wonderful!"

She stood, backed out of the *shul* drying her eyes, certain that at least an angel had spoken to her, and returned home.

The next morning she got to work spreading the word that she could heal, and that very day someone brought their sick father to be cured. She felt a bit strange, but she did as the voice had told her the day before and amazingly it worked! The man actually felt better!

The news spread like wildfire and in no time people were lined up at her door, and she was transformed from a pauper to a fairly wealthy woman in just a few weeks.

The years passed and some 25 years later the child, Shmuel, became the Rebbe of Chabad renowned throughout Russia for his genius and his holiness.

Thousands flocked to his place in Lubavitch to obtain his blessings and his advice. But one cold winter it looked like it was all over.

He caught a cold and what began as a simple sore throat developed into a large festering boil deep in his throat which was endangering his life. The doctors,

afraid to cut because of its delicate location, tried various treatments, but they all failed and things rapidly were deteriorating; the Rebbe developed a high fever and it looked like there was no alternative but to operate.

Then someone suggested that maybe, as a last resort, they should try Bubba Sara.

It seems there was this old Jewish lady in Vitebsk that had some charm for healing people and

Probably when you read the story of the woman crying, the thought entered your mind that it was a cruel thing for young Shmuel to fool the woman just to get rid of her. But after the story it seems that that wasn't his motive at all...

because there was no other choice she was brought, trembling with awe at the thought that she was actually in the same room as the holy Lubavitcher Rebbe – to heal him.

The Rebbe was lying on his back, his head propped up by a large pillow breathing with great difficulty and in obvious pain.

But before she could even begin, he asked, "I want you to tell me

what is the source of this healing?"

"Ohhh Rebbe!" moaned the old woman. "Please don't ask me to do that. I've promised that I wouldn't tell. Please, Rebbe!"

But the Rebbe insisted. "I promise that nothing will happen to you or your remedy," he continued. "After all, Hashem also tells me things that are secret. So He won't mind if I know your secret, too. In any case I'm not taking your treatment until you tell me."

That was enough to convince her. She told him the entire story of how 25 years ago a heavenly voice spoke to her in the *shul*.

Suddenly the Rebbe realized that it was he himself that had given her the blessing, and he began to laugh... It was painful because of the boil, but the more he thought about it the harder he laughed, he simply couldn't stop himself. His family, hearing the noise from where they were in the next room, thought the Rebbe was having some sort of attack and rushed into the room after sending for the doctor.

The doctor arrived just in time to see that the Rebbe's laughter had split the boil open and now all that remained was to clean the wound. In just days, the Rebbe was back on his feet, a completely healthy man!

* * *

This answers our questions. Sometimes simple people can do things that even the Rebbe or Moshe Rabbeinu can't do, as it were. Old Sara of our story is the perfect example, and Pinchus is another. They were able to save those who were the source of their power, and for some reason G-d chose that the salvation should come through them.

But it's not so simple. Before we begin saving the day we must be

sure that our motives are proper. Or do we?

Probably when you read the story of the woman crying, the thought entered your mind that it was a cruel thing for young Shmuel to fool the woman just to get rid of her. But after the story it seems that that wasn't his motive at all. Rather, he gave blessings because he was a Rebbe and the nature of a Rebbe is to help people.

Similarly regarding Pinchus. The people were angry at him because they questioned his motives. Did he kill Zimri because he wanted to do G-d's will, or perhaps he did it from sheer cruelty? After all, his grandfather had fattened cows up, not because he loved animals, but in order to kill them for idolatry! In

Sometimes it takes one simple person, or even one simple act, to save the entire world. And in such a case, if the actions are proper, the motives are not so important. In fact, in such cases the goal insures that the motives will be pure.

other words, they accused Pinchas of doing exactly what *they* wanted to do: follow their natural tendencies. But really they were wrong.

Pinchus' motives were pure. In fact they were not really an issue at all; the main thing was that he stopped Zimri and saved the entire nation.

That is the lesson our section teaches: sometimes it takes one simple person, or even one simple act, to save the entire world. And in such a case, if the actions are proper, the motives are not so important. In fact, in such cases the goal insures that the motives will be pure.

Similarly today, the Lubavitcher Rebbe announced that now we must direct all our energies and talents to bringing Moshiach. It means we have to learn as much as we can and then do as much as possible to make the world a better place so that Moshiach will be revealed even one second earlier. And when Moshiach arrives there will be no more war, strife, disease, or hatred in the entire world. It all depends on us simple people. Even one deed can change everything and actually bring Moshiach NOW!

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SHLIACH OF THE BOSTON UNIVERSITIES

BY SHNEUR ZALMAN BERGER

*He came to an established Jewish community which was not particularly interested in having a Chabad shliach joining their ranks, yet he has made his mark and established the first Chabad house in Boston. * This is the story of Rabbi Chaim Prus, shliach for 27 years.*

“Each Chabad house has its approach, its specialty. Our work centers on students in the famous universities of Boston. It’s important to us to reach out to them at this age, because then it’s possible to provide them with a Jewish foundation for life,” begins Rabbi Chaim Prus.

“Many of the students are searching for something, struggling to find their Jewish identity. Asking themselves: What does it mean that I am Jewish? What are my roots?”

“This is our job, to present authentic Judaism to them. They come to Torah classes, celebrations and Shabbos meals, and many of them come closer to their Jewish

roots and even become Lubavitcher *chassidim*.”

This is the “*Ani Maamin*” of Rabbi Chaim Prus, who began his *shlichus* to Boston in 5736. He does most of his work out of a six-story building, along with his right-hand man, *shliach* Rabbi Shmuel Posner.

Although over the years, another fifteen Chabad houses were opened in the state, R’ Prus still doesn’t sit back and relax. Just three years ago, another Chabad house was opened in nearby Newton, and he moved with his family to live in this area.

On Yud Kislev 5736, Rabbi Chaim Prus and his wife, Chana, arrived in Boston, Massachusetts.

They were married three years. R’ Prus had been learning in the *kollel* in Crown Heights, as the Rebbe had instructed, and then he began looking for a suitable *shlichus* position. After various suggestions were rejected, he was left with the idea of *shlichus* in Boston, a city with universities and hospitals of international fame. About 2.5 million people live in greater Boston, among them, about 250,000 Jews. This was definitely a place that needed a *shliach*, though R’ Prus faced many an obstacle at the outset.

Various Jewish organizations were in operation in Boston, and he was made to feel superfluous. Some even said to him, “We have rabbis, we’ve got *yeshivos*, we’ve got *shuls* – what do you think you’re going to add? We have Rabbi Yoshe Ber Soloveitchik and the Bostoner Rebbe. What do we need a Chabad *shliach* for?”

“These tough questions were asked either to my face or behind my back. The Jewish community definitely did not welcome me with open arms.”

Aside from the regular Jewish community, there was already a tiny

Chabad community with a *minyan* of *chassidim*. This *k'hilla* dated back to the time of the Rebbe Rayatz who had established a *yeshiva* in Boston. The *yeshiva* became a Chabad school with grades 1-12. The state of Massachusetts already had a *shliach*, Rabbi Yisroel Deren, who had been sent to the western part of the state the year before.

When I asked R' Prus about the tough times, he says with a smile, "It's natural for a person to forget the difficulties; it's better to remember the good times. Life is better that way..."

Nevertheless, R' Prus describes what it was like when he arrived in Boston:

"We came to a city that had a large religious community, while Chabad had a little *shul* in a basement where a *minyan* of *chassidim* davened. Yet no *pas Yisroel* or *chalav Yisroel* was available, certainly not Lubavitcher *sh'chita*. There were kosher bakeries, but not *shomer Shabbos*, and the bread was not *pas Yisroel*. We had to bring bread, milk, meat, and many other basics from New York. The distance between us and N.Y. is about half an hour by plane and four hours by car. A few months after we went on *shlichus*, our second son was born and the children needed basic food items. In any case, our main problem was with the Jewish community.

"In the first months, I would sit in my house and think about what to do to overcome the obstacles. I realized I had to justify the need for Chabad in the city that already had a vibrant Jewish community, with *rabbanim* and *mosdos chinuch*.

"It wasn't simple. Even in the universities, where I had planned on working, they told me there was a religious organization called Hillel, so what was the purpose of a Chabad *shliach*?

"I finally caught on to what was bothering them all. They opposed the arrival of a shliach because they were afraid they would lose out on contributions."

"I finally caught on to what was bothering them all. They opposed

the arrival of a *shliach* because they were afraid they would lose out on contributions. They were afraid I would take donations from their regular contributors."

Rabbi Chaim Mordechai Isaac Chadakov, the Rebbe's secretary, was of tremendous help to R' Prus. Knowing that the new *shliach* would encounter stiff opposition, R' Chadakov guided R' Prus even before he left on *shlichus*, helping him work on different avenues so that the *shlichus* would work out in the best possible way. He told him to wait until conditions were right, and only then did he tell him to go.



The Chabad house of Boston

After properly preparing and organizing for the *shlichus*, R' Prus and his wife had a yechidus with the Rebbe. "The Rebbe told us something amazing: 'by bringing light into the homes of Jews, the light will illuminate your house, too.'"

"After I arrived in Boston and encountered opposition, I wrote to the Rebbe a number of times, and the answer was to do as I saw fit. After many consultations, I came to an agreement with the Jewish organizations that I would not take donations from people who already contributed to them. We also agreed that the Chabad house would open in a new area where there was no Jewish organization already in operation."

R' Prus with his personal charm, carefully navigated the delicate relationship with the heads of the Jewish organizations, and over the years he succeeded in establishing a warm relationship with all the Jewish groups in the city, especially with the *rabbanim* who lived there. Needless to say, today the heads of the *k'hillos* regard him highly for he has acquired a *sheim tov* (a good name).

* * *

The beginnings of the *shlichus* were not at all easy. R' Prus was born in Russia and emigrated to Eretz Yisroel with his family. He knew Hebrew and Russian, but his English was nothing to write home about. This didn't stop him though from jumping right in.

From the very beginning, R' Prus looked for a suitable building for a Chabad house. After months of looking, he found an affordable building in an inexpensive area. He asked the Rebbe and the answer was to consult with Merkas L'Inyonei Chinuch.

R' Prus spoke to R' Chadakov, who ran Merkas, and asked his

opinion. "R' Chadakov explained to me at length that there was no point in buying a building and then searching for donors to cover the expenses. 'You must find a donor or an organization who will cover the building and the maintenance from the start.'

"He also told me an essential point of *shlichus* which he repeated on many occasions: 'What you do doesn't matter; what matters is what

is done because of you.' He constantly reiterated this point with regard to the *duchos* (reports) I'd write to Merkas: I shouldn't write what I was personally doing, but what the Chabad house was doing. He insisted time and again that a Chabad house has to become a flourishing organization, and that everything should not remain in the hands of a single person, the *shliach*.

"And as far as buying a building,

THAT IS WHAT THE REBBE SAID!

Rabbi Prus tells us of the Rebbe's special regard for the Chabad house of Boston:

"Over the years I had the privilege of receiving letters and answers from the Rebbe. Throughout this time I saw that the Rebbe was interested in large-scale programs, even though they are *makifos* (superficial) in nature.

"We once held a concert at one of the universities. About 700 students attended, and the Rebbe asked who came, how many came, and what was the program, as well as many other questions. The same thing happened with other programs we did: the Rebbe mostly took an interest in the large-scale programs and never asked for information about more personal interactions.

"We sent the Rebbe an invitation to an event we were about to do. A few days later, R' Groner called and asked: 'How is it that you printed the invitation in English only?'

"I explained that those receiving the invitation were all English speaking and knew no Hebrew. 'Why are you arguing? That is what the Rebbe said!' said R' Groner. And so we put away all the old invitations and printed up new ones in English and Hebrew.

"Till this day I don't understand it, although there was certainly some reason for it."

"I explained that those receiving the invitation were all English speaking and knew no Hebrew. 'Why are you arguing? That is what the Rebbe said!' said R' Groner"



A farbrengen at the Chabad house of Boston



Students at a Chabad house lecture

he gave me an example from a key *shliach* in the U.S. whose *modus operandi* is miracles. He builds buildings and gets the donations afterwards. ‘With you, however, there must be solid foundations. Take things step by step.’

“I understood from what he said that I had to find a suitable building

and a wealthy person who would agree to undertake responsibility for the building, and only after that should I purchase the building.”

It sounds like you had a close personal connection with Rabbi Chadakov.

“Yes I did. I had a special

relationship with him for a number of reasons. The situation I had to contend with in Boston was complicated, and when I encountered difficulties I would ask R’ Chadakov for advice and he would guide me. It was a closer connection with him than that of other *shluchim* who went out on *shlichus* at that time. It was a far greater *z’chus* when I knew that what he said was based on instructions from the Rebbe.

“It happened more than once that I called him about something and suddenly he was quiet for a while, and then he suddenly came back on the line having changed what he said from one extreme to another. He would begin insisting on the latter view *while* explaining and reasoning logically, until I accepted it. It was clear to me that in those moments of silence, the Rebbe had told him what to say.

“His greatness was that he never said ‘the Rebbe said,’ rather he tried to convince me as though it was his personal view. When he stated his opinion, I didn’t always know whether it was the Rebbe’s view or his, except for a few times when he told me directly that this is what the Rebbe said. It happened more than once that I heard the Rebbe on the



Rabbi Prus with government representatives

line telling him, 'tell him such and such.'

"As mentioned, I found a building that suited our needs. It was six stories and was close to the universities where I was working. Today it's near the center of town and is considered an exclusive area.

"Shortly afterward, I met a man by the name of George Shapiro, a distinguished fellow who became the chairman of Friends of Chabad in Boston. Mr. Shapiro owns large companies and is considered one of the richest Jews in the city. He agreed to pay for the purchase and maintenance of the building.

"I wrote to the Rebbe and quickly received a response in which the Rebbe expressed his approval. The Rebbe also gave two \$100 bills as a symbolic participation in the purchase of the building. I understood this to mean that the Rebbe considered this purchase very important, as it would serve as a center for Chabad activities in Boston.

"The cost of the building was \$100,000 which was relatively cheap as it had been in foreclosure by the bank. Today the building is worth four million dollars! Mr. Shapiro was proud of the fact that he sponsored the Chabad house, and at the Federation of Jewish Organizations in the state he announced that he was opening a Chabad house. Although some laughed at him he wasn't deterred. 'Now there will be Chabad activity for the sake of Judaism here, and that's very important,' he said

"I found it hard to believe this miracle. The distinguished Mr. Shapiro promised to oversee the purchase of the building and the building itself, and all I had to do was just begin working. I felt the Rebbe's *kochos* helping me in my work.

"In 5741, five years after arriving

...AND THE REST IS HISTORY

The Chabad house of Boston has produced many *baalei t'shuva*, some of whom have established beautiful *chassidic* homes. "When my daughter got married in Eretz Yisroel, I thought the hall would be empty, but I was surprised when many *baalei t'shuva* we had been *mekarev* in Boston came and filled the hall," says R' Prus.

One of his more well-known *baalei t'shuva* is R' Shmarya Harel, known for his work with the Mitzvah Tanks in Eretz Yisroel. R' Prus describes how they met:

"It was in the earlier years of our *shlichus*, before we had a building. Shmarya was a young man from a kibbutz who had served in an elite commando unit, and he attended a *chassidus* class I gave at Hebrew College.

"The dean of the university was a good friend of mine, and I managed to convince him to allow me to give an elective course on *chassidus*. The next year my name was written into the college book as an official lecturer of *chassidus*. I sent the book to the Rebbe and I heard that the Rebbetzin said that the fact that I was included as a lecturer at the university gave the Rebbe much *nachas*.

"Anyway, Shmarya sat there. He was a tall, strong guy with long hair – a typical kibbutznik look. He was very self-confident as you'd expect a captain in an elite commando unit to be. I explained concepts in *chassidus* and he sat and laughed at the ideas. I ignored him, hoping he'd stop, but he sat and smiled and laughed the entire time.

"I gave a test a month later. The students had to pass the test, but he failed. He came to me sheepishly, thinking I'd give him what he deserved. He asked whether I'd give him some work to do instead of the final. I agreed. He said he wanted to write about reward and punishment. I gave him a list of sources as well as my phone number, and told him he could call me if he didn't understand something.

"He found it hard to believe that I gave in so readily. He began studying the material and had many questions. I invited him to meet me at home, and he began taking an interest in Judaism. He began showing up to *shul*, and ultimately went to learn at the *yeshiva* in Morristown. That's how a kibbutznik became a very active *chassid*."

R' Shmarya Harel reminisces about those days at R' Prus' home: "Before the start of the 1977 school year, there was an announcement about a course in Jewish mysticism. R' Prus worked with the students of the university and he gave a weekly *Tanya* class called "Jewish Mysticism."

"I registered for the class and bought a *Tanya*. I love to read, so aside from the debates with R' Prus throughout the course about the existence of a Creator, I would open the *Tanya* whenever I had a chance. From the very start I could see that it was difficult, but I persevered and absorbed a great deal. It spoke to my heart and closed some circles that had been opened in my childhood.

"It didn't come easy. I had many discussions with R' Prus, but inside I began to understand that this was a system of thought and a way of life that was very well founded.

"One day R' Prus invited me for a Shabbos meal. I went and was impressed. It was a moving spiritual experience. The Kiddush, the wine, the *challa*, and primarily the atmosphere, all this made a very deep impression. I decided that I wanted to be a part of this. The scene of Shabbos at the Prus home fulfilled something within me on many levels, which is why I decided I had to be a part of this.

"After a period of *kiruv*, R' Prus began talking to me about studying in *yeshiva*, and the rest is history..."



Rabbi Prus and Rabbi Meir Greenberg



Rabbi Mordechai Eliyahu, R' Herschel Wolosov, and Rabbi Prus

in Boston, we celebrated the *Chanukas Ha'bayis* for the six-story building, where all the work is centered till this very day.”

* * *

The universities of Boston are internationally famous. Young people from all over the world attend the fifteen universities, among them over 40,000 Jews.

People expressed surprise over the fact that a foreigner who learned English late in life, was sent on *shlichus* to such an important place, but R' Prus, broken English and all, has been very successful in what he does.

“It happened more than once that I called him about something and suddenly he was quiet for a while, and then he suddenly came back on the line having changed what he said from one extreme to another.”

How did you begin?

(Laughing): “It wasn’t at all easy. You can’t just walk into a university and begin working there without permission from the administration, because the university is private property.

“I began through Hillel, a religious organization that operated in the universities. They agreed to my giving *chassidus* classes under them, and that’s how I first got to meet students. I invited them to my home to visit, and many of them came for Shabbos meals.

“It wasn’t easy preparing meals for the many guests when the food



Spreading joy



Jewish programming for students

products we needed weren't available. This was my wife's department and somehow she managed to prepare beautiful meals. Without her help I couldn't do my work. She also helped me a great deal with the language. I had to give classes in English and speak before different groups, and she helped me a lot."

Is the outreach at the universities still happening today?

"Absolutely; Rabbi Shmuel Posner works there. He gives classes at all the universities. He also goes there at other times and he meets and talks with students about Judaism and invites them to spend Shabbos with Chabad or to attend other events.

"There's no question that the most important work with the students takes place at Shabbos meals. About 80 students come every Friday night. Some of them even sleep at the Chabad house and join the *davening* and meal the next day.

"All activities take place at the Chabad house. We have a *shul*, offices, a large library, a dining room, kitchen, guest rooms, and classrooms. Sometimes we don't have enough guest rooms for the dozens of students who want to sleep at the Chabad house, and then we open the floor with the offices where we have sofas in the halls that open up into beds. And if *that* isn't enough, then we also open the offices.

"You can reach students at the Shabbos meals more than at any other time, and I say this after years of experience. A warm Shabbos meal accomplishes more than any *t'filla* or *drasha*, since most of them never experienced Shabbos meals before.

"Rabbi Posner sits with his wife and ten children and sings Shabbos songs, reviews a *sicha* of the Rebbe on the *sidra*, and has discussions till

late into the night. The open atmosphere at the meal is more influential than anything else. They are interested in Shabbos and Judaism, and that paves the way to classes on Torah and the observance of *mitzvos*.

"We try to provide our *mekuravim* with an authentic Jewish atmosphere and to speak positively. As a matter of principle, we don't debate. You

are not *mekarev* people to Judaism because you win a debate."

You are a *yeshiva* graduate. Do you feel inadequate when you talk to students about academic subjects?

"There are experts in every field. There are doctors, lawyers, and engineers. Each one knows his field but not that of the others. I'm not a doctor and not a lawyer; my expertise is *Yiddishkeit*, and that is

BUY IF THE PRICE IS RIGHT

R' Prus received a great deal of guidance from the Rebbe, but one answer he received made no sense to him at all. As a loyal *chassid*, he followed the advice, ultimately succeeding and even benefiting greatly thereby.

"At the beginning of our *shlichus* we lived in a rented apartment. One day, the landlord, an elderly Jew, wanted to sell the apartment, and he offered it to us. I figured that if new landlords bought it my rent would probably be raised considerably. I consulted with various brokers and they all told me that the price for the apartment was relatively cheap. The problem was that I didn't have the money for it.

"I wrote to the Rebbe and he told me to buy it if the price was right. I didn't understand the answer. I had spoken to a few brokers and they all said it was a good buy. I don't know where I got the nerve, but I told the landlord that I wasn't buying the apartment.

"Meanwhile, real estate prices took a dip and within a few months the value of the apartment went down by ten percent. I thought this is what the Rebbe must have meant, so I quickly bought the apartment for a few thousand dollars less than the original price.

"When I went to the Rebbe I sent in a note which described what had happened and I added that I hoped I did what the Rebbe had wanted me to do. Some time later I received a letter from the Rebbe which had the usual wording, "*m'shaneh makom, m'shaneh mazal*" (a change in location, a change in fortune) and at the end of the letter the Rebbe added, in his own handwriting, his wishes for success in spreading *Yiddishkeit* in Boston and its environs, as well as many *brachos*."

"I wrote to the Rebbe and he told me to buy it if the price was right. I didn't understand the answer. I had spoken to a few brokers and they all said it was a good buy."



Rabbi Groner speaking at an event organized by Chabad of Boston

what I want to transmit. If you speak clearly and thoughtfully, the students respect this.”

The main *shlichus* today is preparing the world for Moshiach. How do you convey the *b'suras ha'Geula* to the students?

“We are always talking about the imminent Redemption, but like every topic we discuss, you have to know how to present it and when. I don't go over to a student who knows nothing about Judaism and

tell him, ‘Listen, the Rebbe is Moshiach!’ since he doesn't know what a Rebbe is, nor does he know what Moshiach is. He doesn't know what *rav* and *melech* are, and certainly not what Moshiach is. But when a student begins to learn about Judaism, along with explaining basics of Judaism to him, I explain about the Rebbe and *Geula* and Moshiach.

“Furthermore, we organize groups of students who travel with

us to 770, where we explain about Chabad and the Rebbe. Whoever sees 770 and Crown Heights, with all its *mosdos*, feels and understands things far better. While they visit 770, they learn *sichos* of the Rebbe with the T'mimim, thus deepening their knowledge.”

R' Prus explains how he conveys the message of *Geula* to his donors:

“Some claim that proclaiming ‘*Yechi*’ damages our image and adversely affects donations. I am personally in constant touch with the public at large in Boston, most of whom are not observant, and I tell them the message of *Geula*. Even if they don't all think like us, it doesn't bother them.

“I recently made a family event in which many important donors of mine participated, people who give very large sums to the Chabad house. We sang and danced ‘*Yechi*’ at the event and do you think any of them got up and said he would give us smaller donations?”

“I don't think it's necessary to be extreme on any front, but to say that all the opposition to Chabad comes as a result of publicizing Moshiach is just wrong. The truth is there were



Jewish pride on the streets of Boston at the public menorah lighting



Children learning about the meaning of Chanuka

opponents to every *mitvza* the Rebbe announced like *Mivtza T'fillin*, *Neshek*, etc. Naturally, you need to do things in a way that will make people receptive to your message, because there is no point in creating opposition.

"I can tell you that when the Rebbe fought for the amendment of *Mihu Yehudi* in order to prevent intermarriage, there were many opponents. We lost donors because of *Mihu Yehudi*, and I lost hundreds of thousands of dollars. Did I consider hiding what the Rebbe said about *Mihu Yehudi*?"

"And interestingly, I haven't lost a cent on 'Yechi.'"

* * *

In addition to the emphasis on the university students, outreach is also done with the general population of Boston. "Boston is a high class city. The Jews there work primarily in the universities, in the hospitals, and in high-tech."

R' Prus finds a way to reach each segment of the population. Many people come to the Chabad house to find out about Judaism. He doesn't remain content with that, though; he goes to homes and places of business where he does a tremendous amount in *hafatzas ha'Yahadus* and *chassidus*.

"The first Pesach, a few months after we had arrived here, we had over 300 Jews for the *s'darim*. In later years too, we had hundreds of Jews at each *seider* we made."

There are many Russian Jews in Boston and already in the early years of the *shlichus*, R' Prus devoted much time to them. As a Russian himself, R' Prus was able to make inroads in the Russian community and has made them weddings, *bar mitzvos*, *brissin*, *pidyon ha'bens*, and classes, of course.

Today Rabbi Moshe Gurkov concentrates on work with

immigrants, and he runs a special department for this at the Chabad house.

R' Prus is a particularly energetic *shliach*. Although he has to worry about a half million dollar budget every year, he continues being *mekarev* every Jew in Boston. He personally gives classes in the offices of businessmen and speaks in *shuls* while simultaneously running the

"Even those who identify with the Left come to our Shabbos meals. In Eretz Yisroel they wouldn't even look at a Jew who appears religious. Over here they sit for hours at the Shabbos table. When they're far from home they want to know more and more about Judaism."

Chabad house, which is in touch with thousands of Jews.

"Before each Yom Tov we send out about 5000 brochures, so that thousands of Jewish families learn about the Yomim Tovim."

His wife, Chana, who helps him with everything, also works with the women in Boston. She prepares

brides for their weddings, gives classes to women, and remains in touch with many brides who, with time, become more observant.

Over the years, R' Prus has brought many additional *shluchim* to Massachusetts. "My goal is to open Chabad houses wherever there is no *shul*. We operate in cities where there is no active Jewish presence," he says.

R' Prus continuously seeks to expand. Thus far, *shluchim* have been sent to 15 cities, the last one having arrived a few months ago. A Chabad house for Israelis opened in Boston, which is run by his son-in-law, Rabbi Yeshaya Lerner. "Israelis are reached more easily outside of Eretz Yisroel," explains R' Prus.

"Even those who identify with the Left come to our Shabbos meals. In Eretz Yisroel they wouldn't even look at a Jew who appears religious. Over here they sit for hours at the Shabbos table. When they're far from home they want to know more and more about Judaism."

Three years ago, R' Prus opened a new Chabad house in nearby Newton, where 30,000 Jews live. He left his long-time home in Boston and moved to Newton, where he began all over again while still running the show in Boston.

"It's an upper class area. It's a relatively small city. This is why, in the past three years, I've tried opening an official *shul* and nursery here, but the zoning laws don't allow it. Now, after a protracted battle, we'll be opening a *shul* and nursery for the Jews of Newton."

* * *

Today, after 25 years of work, R' Prus has succeeded in implementing R' Chadakov's advice that a Chabad house need not remain in the hands of one person, the *shliach*, but must become a flourishing organization.

A HOLY PEOPLE

*The Kupchik family of Tzfas went on shlichus to Poona, India. They are there alone, nine souls: R' Betzalel and his wife Rochel, and seven of their ten children, who reach out to Jewish tourists in India. * In a series of poignant as well as humorous letters that Rochel Kupchik wrote to the students of Beis Chana, where she worked until she left for India, she describes the challenges and adventures they are experiencing. * Part 8*

Friday,

Dear beloved and distant Beis Chana Family!

To the entire staff and to all my dear colleagues!

I don't have much time to write because today is Erev Shabbos and Erev Yom Tov, but I must devote a few minutes to writing to you.

I just read a *chassidic vort* on the statement, "Az panim l'Gehinom, u'boshes panim l'Gan Eden" (the brazen to Hell and the bashful to Gan Eden). The *vort* is that a *chassid* who is an *az panim* (brazen) – i.e., he has an unusual strength and daring – ought to work in Gehinom – i.e. in those places far from *Yiddishkeit*. And those who are bashful and don't have those abilities, must live in a *makom Torah*.

I thought how apropos this is, with us living in India, particularly in Poona. One needs a lot of *azus panim* in order to deal with "Yisroel goy *kadosh*" (Israel, the holy nation).

For example, the German Bakery, a place that is physically and spiritually dark. That's where the Israelis hang out. The pit is empty there and there is no water; there are snakes and scorpions, in the most real way. Gehinom is there, and that's where *shluchim* of the Rebbe go. They sit there as though a café is their natural habitat. They schmooze, meet with souls, do *Mivtza T'fillin*, invite

people to the Chabad house, thus making the first connection.

Over here we see the realization of the pasuk, "u'bau ha'ovdim" (and the lost ones will come). There are Israelis who are here for years, estranged from their families.

Vuda for example is close to forty. His Jewish name is unknown. You should know, "*chochma ba'goyim taamin*" (believe that there is wisdom among the gentiles). The special thing that protected *Am Yisroel* was protecting their name. At the ashram they know this, and in order to "*shichichi ameich u'veis avich*" (forget your people and your father's home) they make a festive name-changing ceremony. The most zealous ones begin to use this name exclusively, to the point that they are unwilling to disclose their original name!

Vuda is a friend of Chabad's work here and is ready to offer advice (after all, he is one of the old-timers) but he doesn't show up to programs. Since we've arrived he comes to Shabbos meals, sitting there like one of the founders, together with the rest of us, quite happily.

There are many others like him.

Shlomi, my 9-year-old came to me Friday night and said, "Ima, I know how to tell the difference between a boy and a girl."

"How?"

"A boy has one earring and a girl has two."

* * *

On Friday night I had some moving moments. The men had gone out to daven in the large hall. From outside I could hear the powerful singing of my husband, Betzalel, and the *bachurim-shluchim*. Along with them I could hear the hesitant voices of the *chevra* getting stronger as well as the young voices of our sons.

Ribbono Shel Olam, how happy You are with the prayers of Jews like these. Who knows whether they have even washed the "dust of idol worship" from off their feet, yet now they are singing.

As the children's voices could be heard, one of the girls said to me, "I can't believe that I am seeing and hearing this here."

And then when they finish "*Lecha Dodi*," as every self-respecting Chabad *minyan* does, they began to dance and sing "*Yechi*."

For me, sitting in the room with the girls, the doorway to the men's section is like a frame for a special picture – only the Rebbe Melech HaMoshiach could unite these clashing colors within one frame. The picture that I saw in this frame concretized for me our entire *shlichus* here – and if you will, the entire *shlichus* of the Rebbe in the world.

Within this frame, my husband passes by wearing his sirtuk, his hand on Sharon, whose hair is shoulder-length and who is wrapped in some kind of cloth, with a thread around his waist and a colorful scarf on his shoulders. Sharon's hand is on the shoulder of the person next to him, who now enters the frame. This shoulder belongs to the *chassidic* suit of Dovid, a *yeshiva bachur* who helps us here. And the circle goes round and round. Dovid hugs someone whose Jewish name has yet to be revealed to us, and he was actually wearing more than one earring, because aside from the earring in his ear, he also has a nose ring and a ring in his forehead...

And the *chassidic* circle continues to move, and in my one frame Dovid from 770 who wears a *chassidic* black hat passes by, then Shai with a bandanna that ties together his wild mane, then Roee with a gleaming bald pate and a somewhat torn undershirt, and the circle keeps moving...

They pass before my eyes and all enter one frame, hand on shoulder and singing, "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*" And to me this is the one and only *shlichus*...

I will write you some more, *b'ezras Hashem*, about the interesting experiences and way of life here, but this is for the meanwhile. If you can give a copy of my letter to the girls of the upper section and the high school, to the teacher's room and the kitchen staff – and if it's not too hard, also to the girls of ... for the Sunday class, and to the members of my Shabbos *shiur*, thanks!

I'd be thrilled to receive letters from you,

Rochele

THE SECRET OF A NIGGUN

To the Beis Chana Family!

I apologize for not having written for a long time. The time is short and the work is plentiful and I, while

"changing hats" from the crown of *shlichus* to the kerchief of mother to the chef's hat and then the teacher's hat, probably forgot some other hats along the way. That's why I haven't gotten to the computer to write to you.

It's early in the morning on the Indian clock, though not quite by the regular clock, and I'm trying to get a few words out to you. I haven't forgotten you. I haven't cut myself off from you.

The truth is that there are special moments when I really live with you and think about you, especially

The niggun was unaffected by the tuma and was not changed by its long trip from Beis Chana, the Rebbe's school, in Tzfas the Holy City, to idol-worshipping India.

during the *niggunim*. At sunset on Shabbos, or whenever the mood strikes at some meal, the *T'mimim* sit with my husband, and we all sit and sing. *Niggun*. Then silence. Then another *niggun*.

The clear voices of the children are a beautiful accompaniment to the voices of the *T'mimim*. The "*Niggun Hisorerus*" of R' Michele, "*Tzama Lecha*," "*Shamil*," "*Niggun L'Reb Hillel Paritch*," "*Niggun Shabbos V'yom Tov*."

And I wonder, does Bracha continue leading the Friday night program? And which *niggun* have you

mastered? And what new *niggun* have you learned? And how many come? – I hope many, and that my absence does not adversely affect the growth and depth of the "*olam ha'niggun*" of Beis Chana, and in your hearts.

Sometimes, some Israelis who stay behind sit and listen with us (How did Uri put it – he sits through the *niggun* with eyes closed – "Each *niggun* affects a certain "energy field" in the body, and this *niggun* affects me here," he says as he points to his heart. I don't know which philosophy he took that from, but there's a popular line that says; "accept the truth from the one who says it," and the main thing is that this brings him closer.)

I sing along quietly, transfixed, as I always am, by the *niggun*, and I "live" the *niggunim* of our beloved "*leil shishi*," in the holy places of Tzfas. The dining room of Beis Chana, the Tzaddik HaLavan *shul* ...the Caro *shul*, and then those very same *niggunim* pour forth to the "outside," even here.

What connection can there be between the refined "quill of the heart" and the *tuma* that is all around us?

The *niggun* was unaffected by the *tuma* and was not changed by its long trip from Beis Chana, the Rebbe's school, in Tzfas the Holy City, to idol-worshipping India. You know me well enough to realize how appropriate it is that the *niggun* is that which will connect me to you, each time again.

The children are getting up and I have to tackle the day's work. So as you see, I wrote to you, just as I planned, about the seider in Poona and the new Chabad house ... I have one line left to write: More to follow!

And the most important thing: *Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*

L'hitraot – to meet again, as soon as possible in the pure air (physically and spiritually) of Yerushalayim, along with Melech HaMoshiach.

Rochele

BUSH'S POLICIES FOLLOW THE PROPHECIES OF THE HEELS OF MOSHIACH

Why does George W. Bush follow a take-no-prisoners anti-terror policy for his own country, and yet for Israel he hypocritically advocates the unspeakable (rewarding terrorists with the creation of a PLO terror state in Eretz Yisroel)?

Most likely because he represents Edom/Rome, the descendants of Eisav (which means the X-tian superpower of the world, the USA).

Bush's policies follow exactly the prophecies that describe the moments immediately preceding the revelation of Moshiach (may we greet the Rebbe MH" M *shlita* immediately!).

It's difficult but also awesome to live in an era when it's so easy to see the final Torah prophecies unfold (we just have to "open our eyes and see!"). The Rebbe MH" M *shlita* will surely be visible to everyone again momentarily!

ROME VS. ISRAEL

"Moses foresaw the empires engaged in their [subsequent] activities. [Among the unclean animals] the camel (XI, 4) alludes to Babylon. . . the rock-badger alludes to Media. . . The hare alludes to Greece. . . The swine alludes to Seir [Edom, i.e., Rome]. . . R. Pinchas and R. Chalkia, in the name of Reish Lakish, said: Of all the prophets, only two, Asaf and Moses, named it [i.e., the fourth beast]. Asaf said: 'The swine (*chazir*) out of the wood doth ravage it' (Psalms LXXX, 14), Moses said: 'And the *chazir* because it parteth the hoof, and is cloven footed, but cheweth not the cud; he is unclean to you' (XI, 7).

"Why is it [i.e., Edom or Rome] compared to a "*chazir*"? To tell you this: Just as the swine when reclining puts forth its hooves, as if to say, "See that I am clean,." So too does the empire of Edom [Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: "I did these three things myself in one night."

*Midrash Rabba
Shmini XIII.5*

TORAH COMMENTARY OF RABBI BACHYA BEN ASHER

"The pig mentioned in 11:7 is a reference to the Roman empire, the fourth exile, the one which we still endure. Psalms 80:14 says: 'wild boars gnaw at it and creatures of the forest feed on it.' The word *chazir* in that verse is a reminder of the Romans and their Satanic origin, the forest being considered as Satan's lair. The words, 'it does not chew the cud,' is taken as a hint that this is the last exile, i.e., it will not repeat itself. Whereas these animals appear in separate verses in our chapter, in Deut. 14, where the gist of this legislation is repeated, the first three animals mentioned here appear in a single verse except for the pig. The message is that although the first three exiles occurred at different times they have something in common, i.e., the period that they lasted was relatively short. The present exile is a totally different category equivalent to all the previous exiles combined."

Shmini

SHNEI LUCHOS HABRIS BY RABBI ISAIAH HOROWITZ

"Edom, on the other hand, is impure, his food habits are worse than those of other nations, as had already been demonstrated by their patriarch Esau. . . The exile the Jewish people suffer under the dominion of Edom is by far the worst. The Torah uses the pig as a symbol of the abominable manner in which this animal pretends to be pure, displaying its cleft hooves as proof. . . Nowadays we are under the dominion of Edom; Jews residing in countries belonging to the Moslems are also considered as in the exile of Edom, as explained by Nachmanides on Numbers 24:20. Nachmanides questions whence the Edomites have acquired sufficient sanctity to enable them to lord it over Israel. He explains that this stems from the time described in Deut. 33:2 when 'G-d shone forth from Seir' (the land of Edom). Esau, or rather its supernal representative, at that time hosted the *Sh'china* for a very brief time. The Zohar explains this at length in connection with the above verse."

Shmini

FROM "THE BOOK OF REDEMPTION"

"The ruler of Rome is unlike the other kings in that he does not go forth into battle and fight. However, at the end of [the era of] indignation [that is, when the exile will come to an end] without the hand of Israel shall he be broken (Daniel 8:24), as it is said, 'and when they [the powers of Rome] have made an end of breaking in pieces the power of the holy people, all these things shall be finished' (Daniel 12:7).

by the Ramban, Nachmanides, 1263

THIS TIME, NEXT YEAR

BY OHEL BAR-SELLA



Moishy read the letter and was flabbergasted by the precision of the response. He looked at the date and said to himself: I am sure that Mindy and Itzik will have a baby in precisely one year from now.

Elul 5756. The main hall of the Beis Menachem *shul* in Kfar Chabad. Waiters circulated and collected all the china into plastic boxes. Musicians packed away their equipment as the bright lights of the photographers illuminated the last of the family pictures. Even the *yeshiva bachurim* who came to rejoice with their friend the *chassan* were slowly boarding the bus. The large parking lot was emptying out.

Another *chassidic* couple had established a home in Israel... Thousands of *brachos* were showered upon their heads, from the emotional parents, the relatives, friends, as well as the *bachurim* who were nodding off on the bus that was taking them back to their *yeshiva*.

Cheshvan 5760 – ‘Beis Moshiach’- 770 – Moishy stood in his regular spot, trying to concentrate on the familiar

words and understand what his lips were murmuring. A bothersome thought kept returning to haunt him – what’s with Mindy and Itzik? It is three years already!

He kept trying to concentrate, but lost the battle. He looked over towards the Rebbe’s *bima* and sighed. He looked at the Rebbe’s chair with the red upholstery and at the Rebbe’s *shtender*. The general cry of “*ad masai*” joined his personal request. It was three years already since his sister had gotten married, and they still didn’t have any children. *Ad masai?* His sister helped all in need and she devoted her free time to the Rebbe’s *mitvzaim*. His brother-in-law had set times for learning and was very involved in *mitvzaim*. Any stranger they encountered was invited to their little home to be their guest or just for a hot meal.

Scenes of the wedding came to mind – the *chuppa*, the enchanting “*Niggun of Four Bavos*,” the *chassan* breaking the glass, and then the tremendous *simcha* he had not seen at any other wedding. He remembered the *bachurim* dancing and waving Moshiach flags. He remembered the tall *bachur* who picked up his brother-in-law, Itzik, and how all his friends danced around him, the fantastic band that got everybody moving...

His daydreaming was stopped abruptly when a *bachur* bumped into him by mistake on his way to kiss the Torah. He resolved to write to the Rebbe that day and to ask for a *bracha* for the couple.

After the *davening*, Moishy sat down to write the letter. He poured out his heart as he expressed the pain that was felt by the entire family. He wrote about the joyous wedding, about how wonderful the couple was, and about the three years of suffering and the doctors who were not helpful. He concluded his letter with a *hachlata* to make a vessel for the *bracha* for children for Sara Mindel bas ... and Levi Yitzchok ben ...

He put the letter in a volume of *Igros Kodesh* and quietly said “*Yechi...*” He opened the volume to a letter dated the first of Rosh Chodesh Cheshvan



which said:

Shalom U'v'racha!

In answer to your letter of Monday, about your sister, Mrs. ... who is married a number of years without being blessed with children.

... with a *bracha* for good news in all the above-mentioned.

Moishy read the letter and was flabbergasted by the precision of the response. He looked at the date and said to himself: I am sure that Mindy and Itzik will have a baby in precisely one year from now.

Confident in the Rebbe's *bracha*, Moishy took a volume of Gemara and began learning. A week later the weekly *farbrengen* in the *zal* took place for the *bachurim* who learned with him. Moishy told the *bachurim* about his letter to the Rebbe requesting a *bracha* for his sister and brother-in-law, and read them the answer he had opened to.

His friends were impressed by the Rebbe's response and said *l'chaim* to

the couple, blessing them that they have a child by the following year. Moishy pointed out the date on the letter and said he was sure the child would be born a year later.

* * *

Moishy sat down and tried to digest the happy news. The first of Cheshvan is what it said on his calendar...

The end of Tishrei. Moishy was walking late at night towards the dormitory after a birthday *farbrengen* of one of the *bachurim*. He went to his room and listened to his messages.

"Moishy, call home immediately,"

said his mother's excited voice. He took the phone and his calling card and dialed the numbers.

"Mazal tov Moishy!" yelled his brother. "This morning Mindy had a baby!"

Moishy sat down and tried to digest the happy news. The first of Cheshvan is what it said on his calendar and it clicked – "Hey, it's exactly a year!"

* * *

The *mohel* in his *tallis* was busy with his instruments. Family and friends filled the hall, rejoicing in the *simcha* of the young couple who had waited so long for a child. The new grandmother wiped her tears into a handkerchief. Cries of *mazal tov* mingled with the cries of the infant but if you listened closely you could hear the choked voice of the happy father saying, "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed!*"

WARNING! WARNING!

BY SHAI GEFEN

A WISE AND DISCERNING NATION?

We know what the end of the *hudna* will be. At the beginning of the week, the security service and the Mosad warned that the *hudna* would allow the terrorist organizations in the settlements to significantly revamp their terrorist capabilities within two to three months. They'll be able to reestablish the infrastructure and the terrorist cells. They'll refurbish their terror labs, and enlist enough workers to get back into full operation.

According to Intelligence reports streaming in to security sources, since the ceasefire went into effect, members of all the organizations are working on rebuilding the terror cells. "They are raising funds, investing in weapons and lab development, and enlisting new workers," said a military source in the settlements. "The main achievement of the full-scale military campaigns in the territories, such as "Defensive Wall" and "Enduring Road" was the dismantling of the terror infrastructure and the destruction of their hierarchy. Since that time we have been fortifying those achievements, and not allowing the infrastructure to be rebuilt. Under the new circumstances, within two to three

months we'll be able, once again, to identify signs of rebuilding of the organizations, structured hierarchies, modernized terror cells expert in explosives and engineering. We will no longer see only the local bands of terrorists that there are today in the

It is also clear now that within the framework of the hudna, they are freeing hundreds of prisoners and terrorists as a gesture of goodwill. And what will happen after the ceasefire? Will the murderers go back to jail?

settlements."

Another fear the I.D.F has is about the return of the "cities of refuge." When Bethlehem was under Palestinian rule, many wanted men went there from the Chevron area.

One of them, Ali Elan, returned there from Sh'chem (Nablus) and established Hamas' central command there in the southern part of the West Bank. Within several weeks, Elan managed to bolster the Hamas infrastructure in the city and he initiated some of the worst attacks in the heart of Yerushalayim.

The heads of Security are worried about the P.A. not dealing with the infrastructure of the organizations. "The Authority," says the I.D.F., "operates here and there against targeted threats, but does nothing against the infrastructure."

In the southern Gaza Strip, the infrastructure doesn't even need time to get itself together. The opposition forces have been working constantly since day one of the *hudna*. They are also responsible for the firing of missiles towards Kfar Darom.

It is also clear now that within the framework of the *hudna*, they are freeing hundreds of prisoners and terrorists as a gesture of goodwill. And what will happen after the ceasefire? Will the murderers go back to jail?

In other words, we already know what the final results of the *hudna* will be, and what will happen afterwards, but the politicians are ignoring all warnings. Once again, they will not be able to say; "We



didn't know; we tried to make peace." Security forces are forcefully warning what the results will be, but our government of the Right, led by Sharon, Lieberman, Eitam, and Alon continue as though nothing is going on.

What can be said today after ten years of Oslo that led to: 1200 dead, tens of thousands of wounded and maimed, a devastated country, and a tottering economy? Even a fool could understand that it makes sense at least once to try an alternative that was never tried before in Eretz Yisroel. An alternative that is uncompromising and makes no concessions – that is, in all security matters, no deals and no concessions.

The question we all ask is: is this a 'wise and discerning nation'? Where did the wisdom disappear to? Where's the discernment? What else needs to happen in order for them to change their thinking from one extreme to another? How much more blood will it cost us (may it not happen)?

In the end, as the Rebbe wrote (12 Elul 5728) to P.M. Sharon, they'll have to change the compromising approach:

"I do not despair. But it won't be a change in the thinking of the Jewish public that will make a difference, but the mistakes of the Arabs and their supporters, as it was in the past. Last year these mistakes forced the pursuers of peace to finally agree to defend and ultimately [initiate an] offensive war. If only in the future it will be easier and won't harm, *ch"v*, any *nefesh* nor any body, and not even the money of our fellow Jews."

The Rebbe said back then that the change would come about through the mistakes of the Arabs. The question is how long will it

take? How many mistakes do our enemies have to make in order for us to change our way of thinking? What happened until now wasn't enough?!

THIS CORRESPONDS TO THAT

As we hear reports from the Mosad about the release of hundreds of terrorists and murderers, we also hear how the Mosad just barely allowed a Jewish security prisoner who has yet to stand trial, to marry according to Jewish law.

The wedding took place on Thursday afternoon in Netanya, at the home of the *chassan's* parents with only forty people allowed to attend. The *chassan* arrived accompanied by twenty jailors and security men. They were then ordered to empty the living room and then the *chassan* was allowed to enter and the guests were announced according to an official list, one by one. The *chassan* broke the glass with chains on his legs. Shame!

Once, at the beginning of the Oslo era, we could still have an intelligent discussion with the supporters of the agreements. You could still understand their side, even though they were wrong. Today the deterioration is so great, the degradation so enormous, that there's nobody to talk to.

I DID IT JUST FOR YOUR SAKES

The world is hit by Islamic terror. America and England are mired in Iraq. Every day there they experience Islamic terror. Last week, a number of American and British soldiers were killed. When the enemy of the Jews, Saddam Hussein, gave thousands of dollars to every family of suicide bombers, the Americans didn't care. Now they understand how terrorists operate.

You can see it: the more concessions we make, the more terror strikes again and again, in the very countries that are collaborators with terrorist organizations.

The countries that understood the Arabs and said that there is "good terrorism" and "bad terrorism," are beginning to understand that "terror is terror."

For the second time, Russia has experienced a suicide bomber in the center of the country, this time by two women. Some debate whether there's a connection between the terror in Israel and worldwide terror. Some prefer to ignore it and to connect it with local problems, but if you examine things closely, it's hard to miss the obvious connection.

In Eretz Yisroel when they took a strong stand against terror, there was hardly any terrorist activity going on in the world. The more they concede to Arabs here, and allow terrorism to triumph, the more worldwide terror there is.

The Rebbe associated world peace and security with the state of security of the Jews in Eretz Yisroel. When there are talks of concessions to terror in Eretz Yisroel, there are terrorist attacks around the world. You can see it: the more concessions we make, the more terror strikes again and again, in the very countries that are collaborators with terrorist organizations. The countries that understood the Arabs and said that there is "good terrorism" and "bad terrorism," are beginning to understand that "terror is terror."

This is basically, on one foot, the *halacha* in *Shulchan Aruch, siman 329*, about the prohibition of giving *goyim* land that Jews live on. The *halacha* states that the tiniest concession, even when not viewed as important, "matters of straw and hay," is something for which we go to war even on Shabbos, so that we can annihilate the enemy.

The *halacha* teaches us a basic idea which the Rebbe's approach is based on. One concession leads to another, one capitulation leads to another. Therefore, every concession, as small as it might be, endangers millions of Jews in Eretz Yisroel.

Despite the warning of the security forces that during the

current ceasefire the terrorists are regrouping with manpower, funds, and bolstering their strike capacity, the government continues to stick to these idiotic agreements.

The following is what the Rebbe said three years before the Yom Kippur War, which followed the ceasefire agreement with Egypt. The Rebbe cried from the depths of his heart that the ceasefire would rearm the Arabs. The politicians, as usual, prided themselves on fortification and with the ignominious Bar Lev Line, while the Rebbe screamed, cried, and pleaded. But the politicians didn't listen to the prophet's warnings. We know the terrible results: 3000 soldiers who paid with their lives.

This is a frightening excerpt from that prophetic *sicha* which fits our times to a tee, as Israel gives its enemies another opportunity to reorganize and rearm in order to harm us (may it not happen):

(*Sicha 20 Av 5730*):

"It's surprising that Israel agreed to all of Nasser's demands. He wants a ceasefire. Israel agrees, even though Nasser himself announced (by his actions over the years) that papers don't obligate him, and he'll do as he pleases. Hashem did a miracle, so that when the first breach in the ceasefire took place, which was immediately after the discussion about the ceasefire, when the Egyptians brought their military equipment to the banks of the Suez Canal, they did this openly, with no camouflage (so that it was actually photographed and sent to the U.S.) – even though they could have easily camouflaged the equipment and could have claimed afterwards that in the transport vehicles there was construction material in order to fix the destroyed cities on the banks of the Canal (for in the ceasefire agreement it didn't say it was

forbidden to fix these cities during the ceasefire).

(This step of the Egyptians (using the ceasefire to fortify and prepare anew) was anticipated. This was Nasser's goal over the years, even when his economic and military situation was questionable. It is foolishness to think that now, when this buildup is not costing him heavily – not economically and not militarily – that he won't do it).

And those who should have known about this buildup knew, but instead (the only possibility) of immediately bombing and destroying the equipment and missiles and fortifications that the Egyptians had put up by day and by night – kept quiet and did nothing! And when a "general" came and discovered that the Egyptians were breaking the agreement and the ceasefire, and were bringing arms to the Canal, instead of bombing and destroying, they sent a protest to Washington, and announced that they wouldn't negotiate diplomatically with them. Throughout this time the Egyptians did not stop the buildup. If they continue doing so, even Phantom jets won't be able to destroy their fortifications!

And Nasser claims: you knew about the breach in the agreement and ceasefire on our side for six days and you kept quiet – why are you suddenly starting to scream? And there's no answer.

And when military people come – from the nations of the world too – and ask: if you declared a ceasefire, and it's clear to all that they used it to fortify and to move missiles forward, what was the purpose of the sacrifices that fell, the blood that was spilled, and the enormous expenditure of money?

They are told: Since we want peace, first there has to be a

ceasefire as a first step towards peace.

What's the purpose of this ceasefire? Over time there have been dozens of wars in the world, and when the warring sides wanted to live in peace, they did so without a ceasefire. And anyway, there has been a ceasefire for three years already in the area which all the nations signed to?

It's well known (and simply understood) that in World War II (and so too in previous wars), the vanquished side asked for a ceasefire before peace negotiations – and all the military people opposed it, explaining that they would use a ceasefire to entrench, etc., and by doing so (on the contrary) the chances for a real and lasting peace would shrink.

(The Rebbe concluded) My *melamed* was happy when he found *p'sukim* connected with events, and today when I read the Haftora, I saw that there's an allusion to the present situation, for it says, "Why did I come and nobody's here, I called and nobody answers, is My Hand incapable of salvation?!" (At this point the Rebbe cried copiously).

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